[72]

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Fig. 1. Man in full regalia, with bleached or powdered hair. (G. Küppers-Loosen Coll.)

12/ which is certainly not exhaustive, but probably delineates the most essential cultural connections of the group.

101 With regard to the nomenclature, for practical reasons [Fig. 1 appears here] the three partial groups closely connected [13] by cultural uniformity, Ndeni (Nitendi), called Santa Cruz in the narrower sense and located at 165° 55' east, 10° 45' south (1),

1. Joest in Baessler, Neue Südsee-Bilder, p. 370.

with its neighboring small islands, Vanikoro lying southeast of it

[73 cont.] 3: Burney, A chronological history of the voyages and discoveries in the South Sea or Pacific Ocean, II, p. 290. (Burney rarely differs from Dalrymple; I therefore cite him only in such cases).

Fig. 2. Man with ear, chest, and arm ornaments, with bleached or powdered hair. (G. Küppers-Loosen Coll.)

D'Urville, p. 217. Markham, pp. 66, 140 ff. Joest, Tagebuch [Journal], pp. 54, 81.

In any case, culturally the Reef Islands cannot at present be separated from Ndeni--later a division of the individual islands may have to be made. Nevertheless, by virtue of their not inconsiderable Polynesian ethnographic elements, they naturally play an important role in the

[76 cont.]

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[113]

4. Edge-Partington and Heape, Ethnographical Album of the Pacific Islands, I, 154.

302 Beards are not generally worn; Joest saw only a few people with goatees. Labillardière expressly mentions the custom of removing the hair and otherwise only Carteret mentions a man with a small beard (cf. also Figs. 1 and 3) (5).

5. Carteret, p. 359. Labillardière, p. 256. Joest in Baessler, p. 377, and Tagebuch, p. 89.

● 304
301 The first ornament that the citizen of the world wears on Ndeni is the nose ring of tortoise shell (Fig. 5, Nos. 5 and 6). Very soon after birth the septum is pierced with the above-mentioned hair dart, and the "padlock," as Joest not inappropriately calls it, is snapped on (6). Rarely a nose peg of Tridacna

6. Joest in Baessler, p. 376. Mentioned by Labillardière, p. 255. Coote, pp. 158 and 165. Dewar, Voyage of the Nyanza, p. 246. Markham, p. 164. Festetics de Tolna, pp. 278 f. Illustration, ibid., pp. 279, 283, and in Edge-Partington, I, 162, No. 5. I am not quite sure whether Fig. 5, No. 6 comes from Santa Cruz or from one of the northern Melanesian border islands.

[113]

replaces it, and only chiefs wear a peculiar openwork plate of mother-of-pearl (7). [77] The nostrils are also pierced, but

7. Edge-Partington, I, 166, Nos. 8 and 9. Coote, p. 159.

[cf. category 116, p. 13 - - Analyst.]

[77 cont.]
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later than the septum, and in them are worn dentalium shells and small chains of beads, nowadays also burned matches (1).

1. Joest in Baessler, p. 377. Edge-Partington, I, 162, No. 6. F. de Tolna, p. 281.

Women never wear nose ornaments, except possibly very little girls (2); this latter fact, however, leads to the conclusion that

2. Joest in Baessler, p. 378.

they, too, have the nose pierced, probably the septum.

Almost as important as the [Fig. 5 appears here] nose ornament is the ear ornament. Piercing the ear lobe is associated with festivities. A tortoise-shell ring is first hung on, to which more and more are added, up to 40, like a chain (Figs. 1, 3, and 5, Nos. 1 and 2). Rings of trochus shell are also hung on the ear, either singly or as links of a chain (Figs. 1, 2, and 5, No. 4) (3). Furthermore, a peculiar tortoise-shell ornament is worn,

3. Joest in Baessler, p. 376. Codrington, pp. 231 f. Labillardière, p. 255. Coote, pp. 158, 165, and illustration, p. 166. Dewar, p. 246. Markham, p. 164. Edge-Partington, I, 166, No. 7; III, 65, No. 5. Festetics de Tolna, pp. 267 ff. (ill.).

which consists of two rings connected by a tangential strip; the strip is often decorated with shell beads, or today, of course, with glass beads (Figs. 1-3 and 5, No. 3) (4). Individual reports

4. Joest in Baessler, p. 376. Edge-Partington, III, 65, No. 6. In the case of No. 4056, in the R.-J.-Mus., among others, the same articles are hung in the

[77 cont.]

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[177]

ear chains, and properly so, since the specimens, lacking a slit, are not fastened directly in the ear lobes. In recent times, according to Joest, the natives also wear can-openers in their ears. In F. de Tolna, p. 267, incorrectly "anneaux de perles enfilees" [chains of beads].

Individual reports

mention that the ears are pierced in several places, in other words, also the rims of the ears (5). Of the illustrations available

5. Codrington, p. 232.

to me, only Figure 1 shows an ear pierced in several places, as is shown by the rings in the upper part of the rim of the ear. All the others show only the ear lobe, which is sometimes very much distended because of the weight of the ornament (6).

6. According to Joest, about one-fourth of all the natives had torn ear lobes.

301

[177]

[78] The neck ornament consists of strings with white shell disks. The free ends are wound with string of the same kind to form thickened string, to which the tie-strings are fastened; sometimes smaller strings of beads are hung in the center of the chain of beads. In recent times large blue glass beads are put on, especially at the ends of the ornament (Fig. 6) (1). Figure

1. Edge-Partington, I, 166, No. 1. Labillardière, p. 250. Dalrymple, p. 78, mentions necklaces with beads of bone and ebony; he probably means the kind made out of shell and coconut disks, which are common in Micronesia. Necklaces of fish teeth are mentioned in ibid., and Markham, p. 164, mentions and illustrates one of human teeth.

[86 cont.]

184 291 301

certainly likewise based on faulty observation (2); according to

2. Dillon, ibid. D'Urville, p. 214.

his report, a tail made of the leaf of the fan palm is stuck into the belt in back (3). The women wear the bark belt like the men

3. Dillon, p. 154.

and with it the skirt reaching to the knees; otherwise they wear

184 301

little ornamentation (4). The necklaces, shell arm-rings and the

4. Dillon, pp. 177, 229, 275. D'Urville, p. 166; on p. 214 he identifies the women's apron with that of the men, but this probably does not mean that they, too, wear the woven apron. Lesson, Revue d'Anthropologie, V, p. 264.

patterned arm-bands, and the hip and knee ornaments are also worn on Vanikoro, as are the chest disk and the ear chains, which

● [304] number up to 30 rings and distend the ear lobe as much as six inches (5). In addition, however, wooden ear plugs up to five

5. Dillon, pp. 154, 276. D'Urville, pp. 135 f., 214, and Atlas, Pl. 167, 178, 185. On pp. 135 f. he mentions arm rings of tortoise shell, as well as leg rings of mussel shells and tortoise shell, which are not mentioned anywhere else. According to p. 166, however, some of these may be chains of shell disks, as is certainly the case for the wrist ornaments. All these references are very summarily stated. According to D'Urville, p. 182, the natives especially prize their arm bands and

184 301 304 [86 cont.]

would not part with them for a long time, even for a high price. Lesson, Revue d'Anthropologie, V, pp. 264 f.

inches in diameter were put into the pierced ear lobe, as well as leaf spirals which gradually enlarge the hole (6). The septum

6. D'Urville, pp. 164, 214, 355 (Sainson); Atlas, Pl. 136; 167; 176; 178; 2-3; 185.

holds a rod, a shell peg, or, according to Dillon, two white chicken feathers (7), whereas D'Urville's illustrations show rings

7. D'Urville, p. 135, and Atlas, Pl. 167, 3; 176, 5; 178, 5. According to Sainson in D'Urville, p. 355, the rod is of bone; according to Lesson, p. 265, sometimes of a cachalot tooth.

in the nostrils (8).

8. D'Urville, Atlas, Pl. 178, 4.

184 302 Only the hair style of Vanikoro shows a striking peculiarity. Here, too, boys wear the crest of hair, and older men, as on Ndeni, color the hair, which is cut quite short, white with lime. The young men, however, let the hair grow long; according to Dillon, they even take the hair of the dead or of slain enemies, gather it all together into a conical structure, and cover it with bark cloth, preferably red in color. The entire structure reaches a height of more than 12 inches and, as a result of its weight, often sinks down onto the back. The edge of the tapa covering is decorated with flowers and chains of beads (9). Dillon is the [87] only author who mentions a similar

184 293 [265 727]

9. Dillon, pp. 154, 275, and

[87 cont.]

302 Our data about painting and tattooing are very meager. According to the oldest reports, at the time of the Spanish visit, the inhabitants of Ndeni had their bodies mostly colored black (5).

5. Dalrymple, p. 78. With reference to Vanikoro, D'Urville, p. 135, mentions rubbing with coconut oil.

Gaimard observed the same black painting among the women of Vanikoro (6). Markham mentions that they paint themselves

6. D'Urville, p. 338. Lesson, Revue d'Anthropologie, V, p. 265 (black and brown; cf. previous footnote).

with colors that are rubbed in with coconut oil (7), and Coote

7. Markham, p. 164.

speaks of a black facial painting with red and yellow stripes, Joest only of coloring the body yellow with Curcuma in the case [548] of children and prostitutes (8). Almost as meager are the reports

8. Coote, p. 158. Joest in Baessler, p. 381.

304 about tattooing; Dillon and D'Urville, with reference to Vanikoro, mention a back-tattooing, not very visible on the black skin, in [531/177] the form of fish, lizards, series of triangles, etc., which clearly shows the influence of Tikopia, and indirectly of Rotuma. Labillardière likewise mentions back-tattooing in particular on Ndeni (9). Joest says of the Reef Islanders that the women he saw

9. Dillon, p. 278. D'Urville, p. 215. Lesson, Revue d'Anthropologie, V, p. 265. Labillardière, p. 256.

[87 cont.]
●304 on Ndeni were tattooed blue, and he mentions tattooing on the upper arm of one man (10). On Ndeni itself the Spaniards, ac-

10. Joest, Tagebuch, pp. 54, 81.

cording to their own account, found scar-tattooing (11), and the

11. Dalrymple, p. 78.

patterns that Joest gives for the chin, forehead, temples, cheeks, and breast tattooing [88] of the women, as well as the forehead and nose tattooing of the men (1), could easily be related to a

1. Figure 17, No. 2. Joest in Baessler, p. 377; Tagebuch, pp. 59 and 88.

[171] technique with small incised scars, such as is practiced in the southern part of New Ireland and on the northern Solomons (2).

2. Cf. Meyer-Parkinson, Papua-Album, II, Pl. 45. Stephan-Graebner, Neu-Mecklenburg, pp. 42 f.

On the other hand, there is evidence of puncture-tattooing in the tattoo needle pictured by Edge-Partington, which consists of a tortoise-shell [Fig. 17 appears here] punch set in a reed handle; when not in use the needle is kept in the hollow handle as in a case (3). Likewise, the breast tattooing of an old woman

3. Edge-Partington, III, 65, No. 4.

[531] mentioned by Joest, in the shape of two crosses of an order, belongs in the sphere of puncture--tatooing (4). Moreover, on the

4. Joest in Baessler, p. 378; Tagebuch, p. 88.

[88 cont.]

304 upper arm of the same old woman and of a man Joest saw figures
531 resembling three coconut palms (5), probably like the accompany-

5. Joest, ibid.

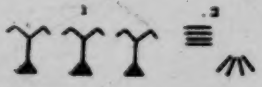

Fig. 17. Tattoo Patterns.
1. Presumably upper-arm tatooing. 2. Temple and cheek tattooing. (From a sketch in Joest's Tagebuch.)

[293]

Fig. 18. Fan of coconut leaf (Berlin VI 16178, Thilenius Coll.); 34 1/2 cm. long.

ing form (Fig. 17, No. 1), which is common in Santa Cruz
304 ornamentation. According to Joest, the faces of the men are tattooed blue on the nose and cheeks, as well as on the forehead. For the women, he mentions tattooing on the nose and in the hollow of the knee. [Fig. 18 appears here.] Thilenius
[531] saw a man with small circles under his eyes, representing "birds," and two parallel lines extending diagonally outward from the corners of the mouth, allegedly "fish" (6). All in all,

6. Joest, Tagebuch, pp. 48f. Thilenius in Globus, Vol. 81, p. 139.

[88 cont.]
304 it seems possible that two kinds of tattooing exist side by side on Santa Cruz, the actual puncture-tattooing and the fine incised tattooing which may be regarded as an adaptation of scarification to puncture-tattooing (7). Count Tolna illustrates

> 7. Some religious factor seems to be involved when, according to Joest in Baessler, p. 378, a Reef Islander refused to answer a question about the meaning of the tattoo on his upper arm.

two very markedly raised horizontal chest scars on a chief of Ndeni, but it is doubtful whether the phenomenon, since it is isolated, is to be interpreted as scar tattooing (8).

> 8. F. de Tolna, pp. 280 f.

293 782 Not actually clothing and ornamentation, properly speaking, but close to them are the inevitable bags slung over the shoulder like a scarf (Figs. 20, 22, 50, 55-57),1 in which [276] every Ndeni man carries little necessities, such as betel and betel implements, a spoon for scraping out [89] coconuts, [437] small articles for barter, etc. (1); furthermore there are the [412]

> 1. Dalrymple, p. 79. Dillon, p. 303. Coote, p. 159. Joest, Tagebuch, p. 51. For details, see below, pp. 91 f.

293 fans, of which there is only one in the Berlin Museum (Fig. 18), and Edge-Partington illustrates a miniature specimen decorated with Coix chains, according to him a present for chiefs' children (2). Festetics de Tolna mentions the use of palm leaves

> 2. Edge-Partington, I, 166, No. 10.

1 [cf. category 116, pp. 97, 103-105, 108--Analyst]

[112 cont.]

502 Ndeni (4). Coote says of those on the Reef Islands that they sail

4. Dalrymple, p. 195. Burney, p. 290.

badly against the wind, but that before the wind they sail very well. The frequent capsizing of the boats, despite the outrigger, [481] does not disconcert the occupants; swimming in the water, they right the vessel again, remove the water in large part by a swinging motion, and scoop out the rest with the water scoops. With the large sea-going boats they go far beyond sight of land, guided only by their knowledge of the points of the compass and the stars. Of special significance for sea journeys is the time of the [132] monsoon, which lasts approximately from February to April. According to Coote, the natives were able to tell the exact location [868] of their island even from a great distance, and the same traveler observed how an older boy on the ship taught a younger one the 484 names of the stars (5). There is lively traffic between the

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5. Dillon, p. 219 (monsoon = rakeys). D'Urville, p. 194. Gaimard, ibid., p. 338. Coote, pp. 151 f. Joest in Baessler, p. 395.

individual parts of the group, as well as with the neighboring Polynesian islands, the heaviest between Ndeni and the Reef Islands and between Vanikoro and Tikopia. Moreover, Ndeni and the Reef Islands have contact with Sikaiana, as does Vanikoro [304] with Ndeni and the Reef Islands. A native of Vanikoro was tattooed on Mami, an island adjacent to Ndeni, and since then he has visited almost all the Reef Islands. Through Tikopia, the Vanikorese were also familiar with the Banks Islands. A native 823 of Vanikoro was able [113] to draw a large number of the islands on a sketch which, of course, was inaccurate (1). Mixed marriages

1. Dalrymple, pp. 146 ff. Burney, pp. 290 ff. Dillon, pp. 158, 167, 268.

[144 cont.]

597 of the bush are bought by the coastal peoples, whereas the [847] latter practice abortion among their own women (it is said that this is accomplished by eating certain leaves). The situation has undoubtedly not been properly described in the form given here.

851 At birth certain ceremonies
553 are observed, which are not described in greater detail. Soon afterward the baptism takes place: the kin group of the man [262] gives a feast with sharks as food, at which one of the elders pours water over the feet of the child and gives it a name that is retained until marriage (3).

551 3. Joest, ibid., p. 384; Tagebuch, pp. 65 and 78. The taboos associated with the name are not clear. Joest in [262] Baessler, pp. 387f., maintains that no one may eat the animal after which he is named. In one case, a person was allegedly not permitted to utter his own name because the word "shark" occurred in it.

862 The children are suckled until the mother becomes pregnant again, often two to three years (4). In the very first

4. Joest in Baessler, p. 384.

852 years the septum of the nose is pierced and a small ring inserted.
[304] On this occasion, as later, following the making of holes in the rims of the ears, the father must always give a feast (5).

301 5. Joest in Baessler, p. 377 (the wearing of several nose rings, of which Baessler

[145 cont.] Joest,
304 contrary to Dillon, says that circumcision is not customary on Ndeni (3).

3. Dillon, p. 314. Joest in Baessler, p. 378. On the basis of our present knowledge, local differences cannot be excluded with absolute certainty.

836 On Ndeni premarital intercourse between the sexes is
684 not practiced, according to Joest, but rather is punished by death, perhaps because originally, with the local organization, it was
548 identical with incest (4). On the other hand, prostitution is
567

4. Joest in Baessler, p. 386; Tagebuch, p. 63.

associated with the life in the bachelors' houses and also in related areas of the culture. Three or four men buy a girl for feather money, usually a child, because children are still cheap, and, for the same reason, a child is chosen preferably from a small kin group because each relative demands a share of the purchase price. After she has reached maturity, the girl is used and provided for jointly by the buyers, as well as hired out
(436) in exchange for feather money, pigs, or coconuts. The proceeds are divided in proportion to the amount contributed toward the purchase price. The girl gets none of it, but she is well
[554] provided for, is the social equal of the other women, and even enjoys the privileges of living in the bachelors' house, which the other women may not enter. The buyers do not have the right to kill her; the entire village would avenge the murder. When the buyers are tired of the girl, they take her to another village and auction her off, which is always an important event for the populace. Eventual children belong to all the buyers

765 [146 cont.] On the day of death, the members of the household start fasting on Ndeni, that is to say, they do not eat any cooked food, sometimes for a week, but sometimes for a longer period. Every day they paint their faces and bodies with soot; the widow covers her head with an old dirty cloth and is not permitted to leave the house, where, with the others, she begins the lament anew each day around noon. The surviving husband sometimes also submits to a tattoo of mourning. Until 764 the burial the divided feather money is hung on a beam near the corpse. After two days at the earliest, the burial takes place in a very deep grave in the house itself, at the place where death came and after the corpse [147] has been wrapped in numerous 765 white tapa-mats (1). The feast for the dead is held on the fifth

[304]

1. Codrington, pp. 263f. O'Ferrall, p. 223. Joest in Baessler, p. 377, 390. Cf. also Markham, p. 62; Dillon, p. 304. According to Burney, p. 161, the lament for Chief Malope lasted "many days" [cited in English].

765 day (2). Inland, the bones are later dug up again and made 769

2. Codrington, p. 263f.

into arrowheads; the skull is kept in a chest inside the house and food is offered to it as the representation of the spirit of the dead (3). On Vanikoro, too, the bones, which are said to be

3. Codrington, p. 264.

macerated in sea water, are used to make arrow points, and the skulls are preserved in the spirit huts or in the dwellings. One chief's skull was given a special shelter next to the spirit hut (4).

4. Dillon, p. 244. D'Urville, pp. 197, 217; 327, 334 (Gaimard). Lesson

[152 cont.]

723 incantation. Lata then builds a second boat, which the men of the village are unable to move from the spot because it is so heavy, but which moves by itself from the bush to the village when Lata sings his magic song. Sinota cannot do that either. Finally Lata plays a trick on his rival by tying hibiscus fiber over the cords of coconut fiber with which he has lashed together the parts of his canoe, and convincing Sinota that one [153] must use cords of hibiscus fiber for binding the parts of the boat. Then on his journey, when he has no more food, he makes a leftover nut bear fruit; on a line that has been tossed out a rat comes on board with a pouch from which water gushes forth (1). -- A god who lives in heaven, Tangiteala, from Taumako, is even more clearly shown to be a Polynesian divinity since in prayers he is addressed as Tangaloa. Offerings are made to him shortly before sunrise, and at the same time a triton horn is blown from a tree. In offering a sacrifice or a prayer to him no one may carry bows and arrows; the god would kill him. Heavy thunderstorms are a sign of his wrath; the occupants of boats that have been driven off course pray to him for favorable winds, and, after a safe landing, offer him a suckling pig, and the offerer sprinkles the milk of an unripe coconut on

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[778] 304 532

[821]

Fig. 63.
Spirit figure of wood, white with black painting (menata, R.-J.-M. 4004, Joest Coll.); 27 1/2 cm. high.

1. O'Ferrall, pp. 227f. Codrington, pp. 167, 201.

[156 cont.]

531 and most of the other implements painted decoration.

The naturalistic-figure element is even less developed here than [530] in the plastic art: fish and lizards in tattooing (3), as well as

3. Cf. p. 32.

in the wooden figures (Fig. 63); fish (Figs. 25, No. 4, 41, and 58) and very rarely birds, for example, on lime boxes (Fig. 30,[1] No. 5) and money-appendages (4), apparently cocks, and

[532]

Fig. 65. Carving in the shape of a fish, cut in cuttlebone, painted black and red (Berlin VI 16195, Thilenius Coll.), Graciosa Bay; 25 cm. long.

4. Edge-Partington, I, 163, No. 2.

frigate birds on breast disks (Fig. 8), as well as the pairs of legs on oars, which are surely a secondary development (Fig. 41), in the decoration of implements. With this the repertoire is exhausted.

The aesthetic feeling of the natives has undoubtedly found purest expression in the so-called geometric ornamentation. In this the ornamentation on bark cloth stands lowest artistically, for which they are satisfied with a simple rhythmical space-filling pattern [157] (Fig. 44) and thus seem to confirm the report of the deficient artistic productivity of the female sex. On the other hand, the woven materials show tasteful rows of triangular

[1] [The author apparently means Fig. 31 -- Analyst.]

/159 cont./

felt, and the boy who the day before was still completely naked will, after he has been clothed, feel utterly disgraced if he has exposed himself, and under no circumstances can he be induced to remove his modesty cloth in public. Clothing the boys takes place over a large part of Nitendi at a common festival every three (five) years. The pigs are killed by being drowned in the pools of the reef (2). Before that the boys

Fig. 2. Man with woven apron, with hair and arm ornaments, neck and leg bands. (Speiser photo.)

2. [See also O'Ferrall, section "Headmen," and Coombe, p. 177. According to the former, on the Reef Islands the pigs for the feast are killed by being hung over a large fire.]

are confined in a house for one month and are not allowed to see any women.

/160/ According to Coombe, p. 177, first the ears of the newborn child are pierced, and later the nose (1), while at the same

1. According to Jennings, JAI, XXVIII, p. 165, the septum of the nose is pierced a couple of weeks after birth.]

time the head is shaved, with the exception of a tuft on the forehead (2). When the child is six or seven years old, the

2. [See Joest's Tagebuch (cf. p. 10 above,

/162 cont./

301 perhaps it is a nostril or ear ornament. Incidentally, Jennings, JAI, XXVIII, p. 165, mentions tortoise-shell rings in the nostrils, as on Vanikoro (Ethn., I, p. 86).]

are inserted into the pierced nostril at an upward angle of about 45 degrees (4).

4. [Speiser, op. cit., p. 295, and Ill. 95.]

[53]

Fig. 5. Ear cylinder of bamboo with incised ornamentation (Ba V 1814); 8 cm. long.

[835]

[Fig. 6.] Earring of Trochus shell with tortoise shell pendant (R.-J.-M. 30560a, Speiser Coll., gift of the Museum Society); 6 cm. in diameter.

[304] [The holes in the ear lobes are gradually stretched by the insertion of increasingly large plugs (5).] Besides tortoise-shell

5. [O'Ferrall, section "Headmen"; Coombe, p. 176. Likewise on Vanikoro where leaf spirals serve the same purpose (cf. Ethn., I, p. 86). The latter seem to be worn by boys on Nukapu to produce holes on the upper rim of the ear, in Coombe, plate accompanying p. 211, lower picture.]

/168 cont./

291 Likewise on the Reef Islands are found the men's apron of bark cloth (cf. p. 34 above) and the sandal has been specifically documented from there (p. 33 above).]

301 One sees them with strings of shell beads at their necks and sometimes also at their ankles. In place of a hip cord they [often] put on a bark belt, similar to that of the men. The hair is usually kept short; 302 there was only one woman who, like her /Fig. 11 appears here/ daughter, had long hair dyed with Curcuma. Possibly she was a [548] prostitute (3).

3. [Speiser, Südsee, Ill. 94 and 96. The woman with long hair is shown in the lower row in Ill. 96 (on the left in both photographs). The conclusion drawn by Graebner, p. 85, from Fig. 15 in Ethn., I, p. 84 (quite apart from the fact that he mistakenly regards the women pictured as Nitendi people; cf. above p. 10, footnote 2), is obviously incorrect.]

I did not see body painting done any more (4). It is

4. [Ethn., I, p. 87.]

probably applied now only on the more important festive occasions.
304 /169/ Tattooing (1) is rare on Nitendi and is limited to rather
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1. [Ethn., I, pp. 87 f.]

indistinct lines and rings on the face. Tattooing is more frequently seen among the Reef Islanders. Among the men of

/168/

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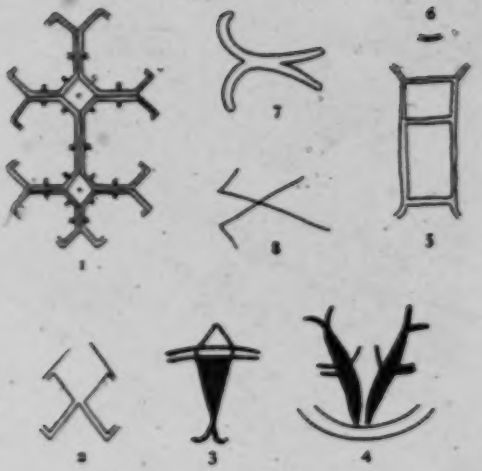

Fig. 11. Tattoo Patterns. 1, 3-8 from Graciosa Bay, Nitendi; 2 from the Reef Islands (1 and 2 sketched by Speiser, 3-8 by Thilenius). No. 2 from the shoulder; 3 from the left upper arm, deltoid process, bit (a fish); 4 from left deltoid, nadru (whale); 5 from bridge of nose, lulu (a fish), also designated as "owl"; 6 from center of forehead, malo (a pigeon); 7 and 8 from left temple, kole (a pigeon).

/169 cont./

304 531 Nitendi I observed a kind of double cross (Fig. 11, No. 1). Thilenius noted: figures of fish on the left upper arm (Fig. 11, No. 4); geometric patterns, which were also designated as fish, on the bridge of the nose (Fig. 11, No. 5) and the left upper arm (Fig. 11, No. 3); two parallel arcs in the middle of the forehead (Fig. 11, No. 6) and the "coconut-palm" motif (cf. Ethn., I, p. 88, Fig. 17, No. 1) on the left temple (Fig. 11, Nos. 7 and 8), both patterns regarded as birds. The women of the Reef Islands are somewhat more often tattooed; on one woman I saw a fish-like figure (Fig. 11, No. 2) on the shoulder, and one had prominent scars on her back (2). These can scarcely be regarded as

2. [Speiser, Südsee, Ill. 96, lower right.]

304 decorative scars, however. [Jennings describes the tattooing procedure as follows: the skin is punctured with a tattoo needle which is held loosely in the left hand and struck with one finger of the right hand; the wound is rubbed with the soot of the "candle nut" /cited in English/ (3).]

3. [JAI, XXVIII, p. 165. The tattoo needle described here is the same as that illustrated by Edge-Partington and Heape and mentioned by Graebner, Ethn., I, p. 88. The latter, however, was mistaken in assuming that, when not in use, the needle is kept in the hollow handle, as in a case. Edge-Partington says only that it is then stuck into one end of this handle.]

[913]

293 [Coombe, p. 184, mentions the wearing of a plaited eye-shade. On Nitendi dried leaves of the fan-palm are used as